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Educational reflections on the work of Constantin Radulescu-Motru former president of the Romanian Academy

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Abstract

If one has to answer the question regarding who is one of the nation's greatest educators, if not the first great educator, certainly, Constantin Radulescu-Motru (1868-1957) deserves to be the answer. This paper analyses the educational approach of Constantin Radulescu-Motru, through his work from Kantian perspectives, to those that are reminiscent of Wilhelm Wundt's. Under the severe circumstances of his last years, his analytical and comprehensive approach to life's conditions and the predicament that was recorded in his 75 notebooks, which were preserved by his close collaborator and disciple, I.-M. Nestor, offer a thoroughly engaging view of the world of ideas, which were predominating and, above all, raise a philosophical spirit free of all that is mundane and irrelevant. The attribute of educating a nation has found a relevant representative in the overall work of this thinker and magnificent human character above all.

Keywords: Education, vocation, personality, profession.

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1. Introduction

To write about the work and the personality of Constantin Radulescu-Motru is a daring enterprise. During his lifetime, several attempts were made by his colleagues and disciples to write accounts of his life's path, core ideas and wisdom. However, somehow his work went out of fashion but, nevertheless, his leading ideas were carried out in different ways by his disciples and various educational and cultural institutions of the country. This was mainly due to the changes that happened in Romania after the end of World War II, but as he had referred to in his *Revizuri si Adaugiri (Revisions and Additions)* (Radulescu – Motru, 1996-2001) in several places, his work would come back into the light in 50 years time. Indeed, it did not take such a long time, as even in the interval between the advent of communism and its fall in December 1989, some of his writings were edited such as that due to Professor Gh. Al. Cazan (Cazan, 1984 and 2004) and many entries in various volumes and histories of philosophy have included articles and references to his writings and thought. Indeed, after 1989 more has been done to bring his work to the forefront of Romanian culture, philosophy and science after all. *Motru*, which was an addition to his name since 1892, officially since 1950, is the name of a river that springs in the south-western part of Romania and flows into the Danube. Along its course to the Danube stands the Gura Motrului Monastery, which has origins that can be traced back to the end of fourteenth century, while a document from the archive dated 13th January 1519 attests to its first durable stone foundations during the reign of Neagoe Basarab. The reference to this place might seem strange. During the first part of the nineteenth century, this was the place where Eufrosin Poteca (1786-1858) was credited as being the first teacher of philosophy and he had his own stamp on the development of education in Romania (Teiusanu, 1967; Radulescu-Motru, 1943, and Michiduța, 2008). He was appointed as leader (*egumen*) of this religious settlement. Due to historical circumstances, one of Constantin Radulescu's ancestors settled in this area and became acquainted with Eufrosin Poteca; also Constantin Radulescu's father came under the spell of Eufrosin Poteca. Thinking back to the middle of the nineteenth century, with its natural and social context, this acquaintance must have been such a tremendous experience that the model set by Eufrosin Poteca made its way into the direction to the life path of the young Constantin Radulescu. This is also one of the reasons for the addition of "Motru" to his name. His childhood was not an easy one. Born into a family of landowners, his mother died early in his childhood and his father, who was a responsible and practical person, managed to build a new family. Nevertheless, his father managed the estate of his deceased wife carefully and it is due to this estate's revenues that Constantin Radulescu – Motru was able to have financed his education at home and abroad. Many times he mentions with reverence his gratitude to this estate and its people who made it possible for him to fulfill his education and career. It is necessary to underline at this point that the homage to Eufrosin Poteca was reflected in a public lecture before the members of the Romanian Academy in 1943 (Radulescu-Motru, 1943). A different kind of homage to Constantin Radulescu–Motru appears in the volume *Omagiu Profesorului C. Radulescu – Motru (1932)* where his life, personality and work was kindly presented by G. Vladescu Racoasa, commencing from Dimitire Gusti's words, which were read at the reception of Constantin Radulescu-Motru in the Romanian Academy:

Symbol of raising the nation through superior creations, cultural, scientific and philosophical and a verified illustration of his own metaphysical thesis of vocation (Racoasa, 1932, p. 5).

After studying in Craiova at the Gustav Arnold Institute, he continued at Bucharest University to study law (1888) and philosophy (1889) (dissertation: *Realitatea empirica si condițiunile cunstinței (Empirical reality and consciousness condition)*). This was followed by the lectures attended in Paris, at the École de Hautes Études, especially in psychology, and also in Munich and Leipzig. However, not only did the places of his studies count, his teachers do too. In Bucharest, between Constantin Dumitrescu-Iasi and Titu Maiorescu, it was Titu Maiorescu that cast the spell. In fact, under Titu Maiorescu's spell, a whole generation was ready to emerge and take their places on the way to turn Romania into a new Parnassus. In Paris, he followed the lectures of Jules Soury, Theodule Ribot (Collège de France) and Charcot (Salpêtrière), and worked in the laboratory of Prof. H. Beaunis. In

Munich, he attended the lectures of Carl Stumpf and then in Leipzig, he spent three years in the laboratory of Wilhelm Wundt. In 1893, he completed his doctorate in Philosophy under Wilhelm Wundt's supervision. It was entitled: *Zur entwicklung von Kant's Theorie der Naturcausalität*, which was published in *Philosophische Studien* in 1893. It was in Leipzig that he met some of the most remarkable specialists, such as Professor Edward B. Tiechener, Ernst Meumann, Kiesow, Wirth, Felix Krueger, Paul Richter, Oswald Külpe (Racoasa, 1932, p. 9-10). After his return to Romania, he occupied several positions as judge and librarian before he took a teaching position in the University of Bucharest, where in March 1900 he was a doctor in Psychology and History of Philosophy, becoming a definitive professor from 20th April 1904 (Racoasa, 1932, p. 12). The course of his life is magnificently displayed in a panoramic biography by Professor Constantin Schifirneț, a three volume work, *C. Radulescu – Motru, Viața si faptele sale (C. Radulescu – Motru, His life and deeds, 2003- vol. 1; 2005- vol. 2; 2007-vol. 3)*, which is worthy to be placed alongside the modern biographical works of Zigu Ornea, which reflected upon some of the modern founders and trends in Romanian culture and interprets them to present day readers and specialists.(Ornea, 1997 and 2004).

2. Education by addressing students, people and specialists

The term education here is used in a generic and wider sense. In the last decades of the 20th century, it was mainly used specifically for teachers from pre-school or kindergarten level. The term educator is used in the generic sense, as this term is regaining this meaning with some difficulty in a post-modern globalization of language. Although it was not declared by Motru, the educational scope and purpose was implied in all of his work. On the other hand, his activity rested on the great examples of previous educators of the nation. The best examples here are, not only Eufrosin Poteca(1786-1858) and Titu Maiorescu(1840-1917), but also Constantin Dimitrescu-Iasi(1849-1923) and others from abroad and in various other fields of humanities, social studies or science and technology. His teaching positions were confined to the University of Bucharest and the faculties according to the internal organization and management of the epoch. The subjects he thought varied: experimental psychology (1897-1898), history of aesthetics (1898-1899), ethics (1910), logic and theory of knowledge (1911), psychology (1915). In addition to these, he took the occasion to deliver lectures to all sorts of public events for educational, cultural, social and scientific purposes. These types of lectures formed a large corpus of articles, which were published in various publications. He also wrote the foreword to various works by other authors, such as *Psihotehnica. Probleme si metode, rezultate si interpretari (Psychotechnis. Problems and methods, results and interpretations)* by A. Manoil (1930) a work meant to introduce and sustain the psychometrical approach in the psychology, education and industrial fields and Kant's *Kritik der praktischer Vernunft* translation into Romanian language by Dumitru Crisitan Amzar and Raul Visan (1934). He also translated various works into the Romanian language such as *Über Pedagogik* (1912) and *Die Religion innerhalb der Grenzen der bloßen Vernunft* (1924) by Kant. Added to these are a whole range of publications, nine of which are mentioned in the *Biobibliografie (Bio-bibliography)* edited by Mircea Diaconu: *Studii filosofice(Philosophical studies)* (1896-1919), *Noua Revista Romana(New Romanian Review)*, *Pedagogie experimental(Experimental pedagogy)* (1908), *Ideea Europeana(The European idea)* (1919-1928), *Revista de Filosofie(Review of philosophy)* (1923-1943), *Revista de psihologie experimentală si practică(Review of experimental psychology and practice)* (1931), *Analele de psihologie(Annals of psychology)* (1934-1943), *Jurnal de psihotehnica (Journal of psychotechnics)* (1937-1941), and *Jurnal de psihologie militara(Journal of military psychology)* (1939)(Diaconu, 2000, p. 165). These publications deserve the attention of whole treatises, which, even after such a long period since their release, retain their scientific stature and exemplary quality, not only from the scientific point of view regarding their content, but also from the capability of bringing so many authors and specialists together in strengthening the scientific field and promoting scientific knowledge. This approach sets before us a new type of educator who blends knowledge with a new *technique (τέχνη)*. At this point, I shall refer back to the homage volume from 1932, where his work and personality was discussed from a triple perspective as a psychologist, by Eugeniu Sperantia (*Revista de Filosofie*, 1932, p. 68), as a

philosopher of culture by Mihail Ralea (Revista de Filosofie, 1932, p. 101), a metaphysician by I. Brucar (Revista de Filosofie, 1932, p. 158) and as pedagogue by Vasile Bancila (Bancila, 1927, p. 107). Vasile Bancila (1897-1979) was a closer collaborator and one of the first to attempt an exegetical and hermeneutical approach to Motru's work. The first approach was to define the personality of Radulescu-Motru in terms of the pedagogue (1932) and, secondly, to try and explain the philosophical system in *Doctrina personalismului energetic (The doctrine of energetic personalism)* (Bancila, 1927). The pedagogical dimension was hardly mentioned later on by the various experts. Many of them tried to exploit the intricate developments of ethno-psychology, the theme that bordered the Kantian philosophy, such as the concept of time, the quest of destiny, energy, personality and vocation. In a way, in the contribution from this homage volume (Revista de Filosofie, 1932), Vasile Bancila tried to bring all these themes together and these themes are understood to be the vehicle of Radulescu-Motru's pedagogy, whose purpose and finality was a new education. Vasile Bancila got to the gist or the core of what pedagogy was for Radulescu-Motru, as Motru was not only a born a pedagogue, but as a personality endowed with the natural aptitudes which explain Motru's productivity in the field of educational sciences and educator at a national level. This leads us to consider three aspects in his work:

Mr. Motru is a psychologist, he is a biologist and he is a finalist(Revista de Filosofie, 1932, p. 113).

He deserves to be quoted as a true psychologist by the pedagogy, and as a biologist he has encompassed biology. He was also an energeticist and, regarding the concept of man, he explained Darwin's theory without modifications, therefore:

Man does not accommodate directly to the environment, but reacts towards it. The greatest concern of Mr. Motru has been man (Revista de Filosofie, 1932, p. 113).

The aim of education cannot be to explain outside his general philosophy, that of energetic personalism. The quest is threefold: *metaphysic, historic-cultural and biological* (Revista de Filosofie, 1932, p. 114). Motru's point of departure was a problem from the theory of knowledge, which led him to metaphysics and the philosopher behind this was Immanuel Kant:

The personality of man is not a simple attribute of existence or a unilateral form of energy, but the symbol of general reality itself. The idea of personality is associated with the ideas of energetism as a fundamental idea in science. This idea has descended continuously from man to other inferior forms from reality and rose again to man's energetism has got a doctrinal aspect, therefore, is pedagogic, and has an educative value. Henceforth, general reality is an energetic personalism, thus man is, or tends to be, more and more an energetic personality. A metaphysical system is evaluated by its advantages and we are interested in their relationship to education. Furthermore, he develops dialectic of personality, which refers to the stages of accomplishment of personality in the world of increasing and pathetic 'personalization' of life (Revista de Filosofie, 1932, p. 119).

Many of the ideas from German idealism, psychology and why not psychoanalysis emerged in the definition of education:

Education should be a practical discipline or technique, which helps the ego to accelerate evolution or the attainment of personality by the nurturing of aptitudes (Revista de Filosofie, 1932, p. 124).

Constantin Radulescu-Motru favored the position of professional personality in and through education. The leading idea here is that of professional aptitude. As such, this is a focus point of education (Revista de Filosofie, 1932, p. 27). Aptitudes spring from human nature and innate dispositions, which are a continuation of cosmic life. Anticipations are exactly the phenomenon, which proves the personalism of the universe. This shows us that:

From a pedagogical perspective, education has to be made on the grounds of aptitude because, from a limited perspective, ignoring the aptitude anticipation link with the universe, hence the educator, will remain outside reality, or in a minor reality (Revista de Filosofie, 1932, p.129).

Constantin Radulescu-Motru's naturalism was different from that of Jean Jacques Rousseau. Motru was confident in nature and felt that aptitudes were the proper nature of man, and aptitudes need to be continued and sublimated. What aptitudes create is work. From here, it is only a short path to a threefold formula: aptitude, work, and personality. The idea and the concept of aptitude is the background and fundament not only intellectual education, but also the moral education Intellectual aptitude and moral aptitude are not two essences in themselves but vary according to individuals and types. Vocation and profession make reference to the education of professional energies according to the most creative disposition, which these have. On the other hand, vocation and profession are not one and the same thing. Mere profession has aptitudes in a common sense and may be more virtuosity of professional abilities, but which do not lead to creation. This is from an intellectual point of view and from a moral point of view; the ego is too egotistic to accept making sacrifices or to accept to make sacrifices for the career. Vocation is a different aspect, which is a synthesis of an exceptional ego and of creative aptitude. Invocation aptitudes create new professional values, which bear the characteristic of originality. From the moral point of view, a man of vocation is called to fulfill an ideal (Revista de Filosofie, 1932, p. 141). By solving the problem of general aptitude and of vocation, he also solved a fundamental problem of pedagogy, that of social education. Professionalism makes the best background for social education:

Professionalism means aptitudes, character, for outside these there is no true production (Revista de Filosofie, 1932, p. 143).

The whole range of studies, lectures, publications, broadcasted lectures, which are sustained through science and technology and doctrine are meant to combat bad practices in educational reform and focus on the promotion of a vigorous and critical creed for a true way in education and profession (Revista de Filosofie, 1932, p. 146). Vasile Bancila concludes by placing Constantin Radulescu-Motru's work and personality in line with his master, Titu Maiorescu, and his other colleagues, the geographer Simion Mehedinți(1868-1962), the founder of the Romanian geographical school and also a promoter of various pedagogical ideas, such as *scoala muncii*(*school of labor*)(Mehedinți, 1919). On the other hand, Vasile Bancila emphasized the fact that Constantin Radulescu-Motru promoted *pedagogical professionalism*, which was built on a large philosophical conception (Revista de Filosofie, 1932, p. 150), from the perspective of pedagogical currents or doctrines, he was associated to active school. Beyond these, many other aspects, which can be approached, are: the pedagogy of Romanian society, taking as a point of departure his writings on the subject, *Cultura romana si politicianismul*(*Romanian culture and the politicianism*), or the problem of vocation and routine and demagogy in education. Above these, Vasile Bancila recognized the historical aspect of Constantin Radulescu-Motru's career. By being published in such a prestigious volume, Vasile Bancila's contribution received a highly credited opinion. Therefore, it has to be the starting point in approaching the pedagogical dimension of Constantin Radulescu-Motru's career and work. Vasile Bancila's two contributions to the understanding of this work, along with the contribution to the other much praised Romanian philosopher, Lucian Blaga(1895-1961), and on the work of historian, Vasile Parvan, raised him to the statue of a true expert, without which any study of the above mentioned thinkers is not possible.

3. Key concepts and writings

As early as 1926, Vasile Bancila wrote an article in *Gandirea* review where he tried to explain the philosophical system of Constantin Radulescu-Motru. The book was published in 1927 and is an extension of this article, which explains the core concepts of the work we referred to. On the other hand, this is facilitated by the personal acquaintance and philosophical intercourse with Constantin Radulescu-Motru. Many attempts have been made to interpret Motru's work. Of these, he approved of some and some were dismissed, as was the case with Lucrețiu Patrascanu's point of view, which was kept at a distance by Constantin Radulescu-Motru. Vasile Bancila has already made a reference to Pierre Theillard de Chardin (Bancila, 1927, p. 23), about an approach developed in recent years by

Professor Gheorghe Vladuțescu (Vladuțescu, 1976, p. 613-616). Constantin Radulescu-Motru did not study human life as a mere subject, but life in general and as such biology. In *The Science of Systematics*, which Pierre Theilard de Chardin applied to the biosphere, Motru wanted to apply to the psychosphere, putting the latter in relationship with the general reality of life (Bancila, 1927, p. 25). The concept of energetic personalism is a dynamic one. It commences from the ego and various types of it (logical, absolutely aware and harmonized, as result of reflection; a postulated ego). Ego is not the beginning of the formation of personality, but the end of a chain of events. Here, Motru's opinion differed from the opinion of Pierre Janet and Jean Piaget, which affirmed the ego as a result of a longer process and who also conceived ego as reflection. Motru's concept of ego was also opposed to Edward B. Titchener's opinion of an absent ego from various states of mind and consciousness because it is obsessed, without knowing, by the metaphysical intuition and, as such, it cannot be investigated by scientific means. For Motru, the ego is a centre and an agent; a centre because around it the personality gets crystallized and it is an agent because it is not a passive centre but takes the initiative to crystallize this, concluding that:

This ego gets hold of the psychological content and organizes in the long epic of forming the human personality (Bancila, 1927, p. 28). This synthetic approach integrates, not only ancient philosophical elements and concepts, but also the core of the discussions related to ego from German and French philosophy and psychology and the newer participants in the field of scientific psychoanalytical approach, at least from Kant, Fichte and Freud; all should be revisited. Ego is not alone; it is accompanied by consciousness, anticipation (already mentioned), and aptitude. Consciousness is structured and organized under historical conditions of labor, therefore:

Labor is aptitude in harmonized action, meanwhile vocation is the form by which can be the most creative, hence a personality (Bancila, 1927). Meanwhile:

Man is but a form of energy of nature, integrated in the chain of other forms of energies and, as usual, as these, but more precious than these (Bancila, 1927).

These are not simple speculations that Motru's system is based, not only on *metaphysics* as a science of principles, but also on logic *Lecții de logica* (*Lectures on Logic*) containing, *Logica genetica, Metodologia, Teoria cunostinței* (*Logic of Genetics, Methodology, Theory of Knowledge*) published by Casa Scoalelor Bucuresti in 1943. Several editions and revisions of these works supported his enterprise, having given his system a firm ground; he applied it to the conditions of his time and his concern. The psychology of the Romanian people came under his scrutiny. As an idea, his approach to logic was not very far from a similar enterprise performed by Jean Piaget. These themes and domains have been much discussed by his critics, but only from a Kantian perspective. One important approach, which has been so far left aside, is the influence of Wilhelm Wundt. Moving from philosophy, psychology, etno-psychology, and cultural anthropology, Motru opened a new line of action. Wilhelm Wundt's *Volkerpsychologie (1900 to 1920)* might serve as a guide for us, proceeding to a parallel lecture in that we might read most of the works of Motru in a different key. It is not an extreme or a dogmatic approach, although Motru was completing his work in an epoch when theories were not only taken to extremes, but humanity witnessed the consequences of these extremes and paid the severe cost of the catastrophic effects. It is a wonder that Motru withstood the persuasiveness of extreme directions. The work, which was done through the laboratory of psychology and the leading directions taken, is less emphasized today, although he was the forerunner of these. The psychometric approach in his time, along with the work of Nicolae Margineanu, have firmly grounded the field of psychology and the use of its techniques in all fields from education to industry. Nicolae Margineanu's work, *Psihotehnica*, was revised by Dimitrie Munster in the *Analele de psihologie (Annals of Psychology, 1937) volume IV* directed by C. Radulescu-Motru (and many other leading specialists were trained under Motru's example, their work being continued late into the 20th century. As early as 1925, he wrote a Foreword to the translation of Binet and Simon's *How we measure intelligence of children*, translated into the Romanian language by C.V. Danau and published by Institutul Grafic Milosescu from Targu-Jiu, Romania (Diaconu, 2000). The problem of measurement

was one of Motru's main concerns for a very long time. It is through his close collaborator and disciple, I.-M. Nestor, that a great project of measurement was carried on in the country and the results were published under the auspices of the Consiliul Național de Cercetari Stiințifice (National Council for Scientific Research) as *Cercetari experimentale asupra inteligenței la romani (Experimental research on the intelligence of Romanians)*(Schifirneț, 2004). Therefore, from philosophical formulas through the system and cultural anthropology, he directed all his actions towards a system and mechanism that would permit improvement in society and the human predicament through scientific means. Therefore, the happy event of the publication in 1984 of the main writings under the supervision of Professor Al. Gh. took place. Cazan and supervision of the text by Gheorghe Pienescu, shows that in addition to writing the comprehensive works which are viewed as a cultural anthropology, Motru worked in parallel to develop the technique and means for adequate response to the society of his day as the subject of his scientific system, free all dogmatism and dedicated to virtue. In other words, the works present in this volume: *Cultura romana si politicianismul, Puterea sufleteasca, Elemente de metafizica pe baza filosofiei kantiene, Personalismul energetic, Vocația, factor hotarator in cultura popoarelor, Studii si articole (Romanian culture and politicianism, The strength (power) of mind (soul), Elements of metaphysics based on Kantian philosophy, The energetic personalism, Vocation, determinant factor in peoples' culture, Studies and articles)* (Radulescu-Motru, 1984) along with all the other works, do not demonstrate philosophy and science for the sake of philosophy and science. These demonstrate real concerns and ultimate concern, to use a term so dear to Paul Tillich(Tillich, 1957).

4. Questions for today: Towards what kind of education?

One may wonder, rightly, how many things have changed since the beginnings of his life and career and is it of any relevance in this systematic and philosophical world. Indeed, it is difficult to clear away so many other secondary concerns before one comes to understand the nature and relevance of his work. From the *Foreword* to the translation of Kant's *Über Pädagogik*(1912) to the pages of *Romanismul, Cathechismul unei noi spiritualități (Romanism, The catechism of a new spirituality)* (Radulescu-Motru, 1936), we come across to a man, not only of vocation, but also with a vision. A vision grounded in reality and in an ideal. From these pages of the eight volumes of *Revizuri si Adaugiri (Revisions and Additions)*, written in the last part of his life when he witnessed the dramatic events of the Second World War and its consequences for Romania and humanity, the shifting of geopolitics and the ideas for the future of the world in terms of what was to happen to the world and to humanity, what paths human predicament took, Motru proved to be a visionary and, above all, a wise man. It is a wisdom, which has not been reflected upon. The panoramic biography in three volumes of Constantin Schifirneț makes justice from this point of view. Leaving aside the Kantian analysis of his work (Cernica, 2000), or cultural and vocational aspects (Otovescu, 1990), the pedagogical aspects of his work have not yet been fully exploited. Much concern and effort has been put into proving his system and linking it to mainstream philosophical thought from all fields of thought and science and this was evident in the comprehensive *Biobibliografie(Bio-bibliography)* up to 2000 (Diaconu, 2000) and the works, which continued to emerge after this date. What has not been yet sufficiently visible is the practical aspect of his work and the relevance and actuality to today. Apart from the effort of using psychological techniques in all aspects in pedagogy and education, his experience with educational institutions of all types, with what we call alternative education today (he was president of the Montessori Association in Romania) with formal, non-formal and informal education, these aspects are less visible than the temptation to present "the great philosophical system" as some amateurs of philosophy might be tempted to do. Some of the questions related to the future of Europe, which he was addressing to himself in his *Revizuri si Adaugiri (Revisions and Additions)* have turned into reality in not only political science, which he had so much under scrutiny, but in the necessity of scientific education being right for all of us. In the present day system of education based on competencies, values and attitudes, on expert systems, professionalism and novices, Motru's work is a grade Zero emergency to reflect upon and practice. A visit to his places of

origin, for example, the village of Butoiesti, the Monastery of Gura Motrului, or passing through the small town of Filiasi (whose family Filisanu gave so much to the Institute of Gustav in Craiova) may give only a little glimpse of the work which has its roots quite close at hand. Constantin Schifirneț in *C. Radulescu – Motru Viața si faptele sale* (*C. Radulescu – Motru's the life and his deeds*) offers a large part to his activity as a pedagogue, in documenting his life's path, events and accomplishments, struggles and effort with high precision (Schifirneț, 2003, 2004, 2005). The general publications on the history of pedagogy and philosophy, which have been published, have not omitted our hero but retain a mere chronological and descriptive approach with no other complex details or analysis, therefore, maintaining a quiet atmosphere in the thoughts while reading them. Of all the volumes that approached his work, *Istoria Filozofiei Romanesti volumul II* (*The History of Romanian Philosophy volume II*) contains the most balanced discussion of his work in the study written by Petru Vaida (Vaida, 1980, p. 365-426). Even in the comprehensive and highly elevated *O istorie a filosofie romanesti* (*A History of Romanian Philosophy*), Ion Ianosi was parsimonious with the analysis of Motru's work, when compared with the space offered to justify the splendid analysis of Constantin Noica's work (Ianosi, 1996). The comparison and dialogue on how much this might have been with the other astral figure of Romanian philosophy, Lucian Blaga, is very little reflected and one may have to go directly to the sources in order to get to the real issues. However, it has to be emphasized that one may get a little disappointed with one of the approaches, while Motru always maintains his prestige. This might be another issue we have to learn. This is not the only thing that specialists in these fields have to take into account. Most of the histories of contemporary philosophy still lack references and entries to such contemporary Romanian thinkers. The explanations and causes for these are varied. Translations into German and English are relatively few in number. Maybe some of the disjunction when writing histories of philosophy (and not only) has to surpass or narrow at least a little bit of the gap between universal history of philosophy (of whatever field and type) and the history of Romanian philosophy as such. From the publishing point of view, Motru has definitely not yet become an industry. It is daring to say from this point of view that he knew how to manage this issue much better during his lifetime than it was managed afterwards. As an educator, he cannot be viewed separately from his historical context in either national, European and universal contexts. There are two works which dealt with the perpetual theme in the history of Romanian thought and one might get the impression there was nothing else outside the *teoria formelor fara fond* (*The Theory of Forms Without a Background*). Titu Maiorescu (1840-1917) is mainly regarded as the high priest of this theory, followed closely by Eugen Lovinescu with his *Istoria critica a literaturii romane* (*Critical History of the Romanian Literature*), where the concept of imitation was amply used to scan the entire nation's cultural faults. Constantin Schifirneț brought these issues in an objective manner under actual light and he unveiled most of the mysteries and spells to which many thinkers have fallen specially in the inter-wars period when some extreme philosophical thought and not only philosophical flourished. Most of the victims of these ideas enjoyed being raptured and fed by some of the most bizarre approaches and deviations to which such a spell leads quite often when lurking a deep clear frame of cold mind and when outside attraction might seem more tempting than a normal equilibrium. The adherents to these forms of ideas were not only amateurs and enthusiasts, but also specialists. Another form of the danger presented by the devil was in the form of an angel of light. The two works of Constantin Schifirneț, which tried to set things on the right path *FORMELE fara fond un BRAND romanesc* (*THE FORMS without a background. A Romanian BRAND*) (2007) and *Filosofie romaneasca in spațiul public. Modernitate si europenizare* (*Romanian philosophy in the public space. Modernity and Europeanity*) (2012) set a new point for starting an analysis and working these ideas into practical and real ways for the society (Schifirneț, 2007 and 2012). As for the history of Romanian philosophy, the works of Costica Bradațan (2000) and Angela Botez (2005) bring forward in a relevant post-modern perspective and vision the legacy of our thinker not only as and for the national history of thought, philosophy, psychology and education but raise and situate him in the deserved place in the Pantheon of universal thought. Titu Maiorescu's attitude was to educate a society through parliamentary discourses meanwhile Constantin Radulescu-Motru took a different level from his master's path but aimed at the same subject, essence and energy. It has not been possible to solve these issues by all

these thinkers efforts, they thought they could do, they tried, they had found a solution, they have built a system, they have succeeded, they have failed, they have been neglected, forgotten, re-discovered, turned up to pieces, re-constructed, mixed, separated, united, venerated, despised and they have withstood the age. The predicaments are not old but new, their form is new and the impetus of the past continues. Therefore, learning again and aiming at the truth, righteousness, virtue, liberty and good under the new circumstances is just what one has to learn from all these.

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